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Reconciliation before Rest.

PROFESSOR DRUMMOND'S  
“PAX VOBISCUM”  
AND  
“THE PEACE OF CHRIST.”

— A REVIEW —

BY

— FRANK H. WHITE, —

*Pastor of the Talbot Tabernacle.*

“ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK  
THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.”—*Jer. vi., 16.*

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## PREFACE.

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IN issuing the series of papers, which have recently appeared in *The Christian*, in their present form, I need hardly say I do so in no spirit of attack on Professor Drummond personally. He is a public teacher, and, with myself, stands or falls to his own Master. I have written purely, and entirely for the Gospel's sake, and in the interests of thousands of young men and others who look to the author of "Pax Vobiscum" as one of their spiritual guides.

Controversy to me is a painful matter, but as Dr. Candlish, himself, I believe, a gentle and loving man, well said, "it is idle to run down controversy as long as there is error among men." To me, it is a sacred duty that I dare not shrink from, as I would be found faithful in the day of our Master's appearing. Nor do I see how else I can be obedient to the apostolic injunction to "earnestly contend for the faith once for all delivered to the saints." Note, it is "ONCE FOR ALL." However numerous or advanced the developments of our knowledge of science, either real, or so called, they leave "absolutely untouched the certainty, the fixity of the great facts of the Gospel. Our spiritual



needs stand altogether unaltered amidst all the vast material changes of our shifting, heaving period of exterior transition. Let us remember this. But then, blessed be God, there stands opposite to them, equally unaltered, their wonderful antidote, the UNCHANGEABLE GOSPEL.\*

“Can length of years on God Himself exact,  
Or make that fiction which was once a fact?  
No—marble and recording brass decay,  
And, like the graver’s memory, pass away;  
The works of man inherit, as is just,  
Their author’s frailty, and return to dust;  
But Truth Divine for ever stands secure,  
Its head is guarded as its base is sure.”

I have not sought to make the Professor “an offender for a word.” If I have unintentionally misunderstood, or misrepresented his views in the very least, I am heartily sorry, and am open to correction. A comparison, however, of my remarks, with his work under review, will enable a candid reader to judge.

It may be urged that I have not sufficiently recognised the standpoint from which the Professor is writing, and forgotten that he is addressing himself exclusively to Christians. It is true, he says it is “not of Christ as ‘Saviour of the world’ that he speaks” (p. 25); but whilst he so guards himself, he at the same time tells his readers, as I have pointed out in my review, that “the address is offered in the hope that it may help some who are ‘seeking rest and finding none,’ to a firmer footing on one great,

\* “The unchangeable Gospel,” H. C. G. MOULE M.A.

solid, simple principle which underlies, not the Christian experiences alone, but *all experience and all life*” (page 13). Again, while he tells us he has in view “Christians who are wearing themselves out in trying to be better,” he speaks of “unnumbered thousands of men and women, in whom we should never suspect any spiritual longing, among the wise and thoughtful and the young and gay, who seldom assuage and never betray their thirst.” Further, his book is an attempt to expound *a confessedly Gospel text*, and to disclose the “secret of (human) happiness:”—to set forth “Christianity as Christ taught it; to solve the whole world’s problem, how to carry the general burden of life, not some special burden laid on the Christian, but what all men bear.” (p. 45.)

Moreover, rest, soul-rest, such as Christ proclaimed, is a chief part of our salvation as lost sinners. There is not one way of rest for the worldling, and another for the child of God. Describing in his preface the Christian experiences as fitful in their character, Professor Drummond says, “When they visit us it is a surprise; when they leave us it is without explanation. When we wish their return we do not know how to secure it.” But is this so? Does not the word of God well explain why our joys often take their departure? Certain I am of this, that there is *only one way to secure their “return,”* and that is by the way in which they first came into our possession. Over and over again the inspired writers send us back to the “beginning of our confidence,” to our “first faith.” They do not teach

us to begin in "the Spirit" and to go on to perfect ourselves "by the flesh." David seemed to eye the secret when he said, "RETURN unto thy rest, O my soul." The truth is, as faithful Jeremiah puts it, "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have FORGOTTEN THEIR RESTING-PLACE" (Jer. l., 6).

Talbot Tabernacle,

F. H. W.

Notting Hill,

*January 26th, 1891.*



## RECONCILIATION BEFORE REST.

THE subject treated in Professor Drummond's new book is intensely vital. His treatment of it has touched me to the very quick. As a minister of the Gospel of Christ, I dare not be silent. At the mouth of many witnesses let the truth be established. In a day like the present we must needs take sides. There can be no neutrality when foundations are at stake.

"Pax Vobiscum" is one of the saddest pieces of reading, under a christian guise, I have met with since I first "learned Christ." From beginning to end it abounds in startling contradictions of both Scripture and true christian experience. These are so apparent that one cannot but hope, notwithstanding the fascination which belongs to the writer personally, the attractiveness of his style, and the fact that among many he takes front rank as a christian teacher, the eyes of not a few may be opened to the baneful tendency of his book.



There are, it is almost needless to say, true things in it, and beautifully expressed, especially in the last chapter; but, read in the light of much that goes before, they only serve, in my judgment, to blind the reader to the falseness\* of the teaching as a whole.

One would have thought the very title "Pax Vobiscum" would have necessitated at least one direct reference to Christ's sacrificial work on the Cross.

There are three occasions on which our Lord uttered the words, "Peace be unto you" (John xx., 19-21, 26; Luke xxiv., 36). Each time the words were addressed exclusively to His disciples, and accompanied by an exhibition of His wounds,—witnesses, not only to His resurrection, but the ground on which He based His authority and ability to make such a bestowment.

This expressive act of our Lord was, in fact, an object-lesson, to convey the same teaching as the words of the inspired Apostle in Eph. ii., 14-17: "He is our peace . . . having abolished in His flesh the enmity . . . that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh." Here Christ is said Himself to be the "peace" of His people—not only its *maker* ("having made peace through the blood of His cross," Col. i., 20) and *maintainer*, but its very *matter* also, "He is our Peace." As Micah had foretold (ch. v.).

\* I have striven to find a milder word, which I could conscientiously use, but cannot.

The same radical error underlies the teaching of "Pax Vobiscum" as pervaded its author's earlier tractate, "The Greatest Thing in the World." In both, Prof. Drummond *builds his house from the top*, and "without a foundation;" or, to use a figure of his own employment (p. 19), makes his cake before he has the proper ingredients. In a directory for the attainment of spiritual rest, addressed to sinners of mankind, whether "wise and thoughtful, young or gay," there should be a *distinct recognition of the dark fact that by nature every child of Adam is born in sin*. The doctrine of universal sin contains a deep mystery; but, nevertheless, it witnesses to a solemn fact, and one which Scripture and human experience abundantly attest. Any theological treatise (and such I take a book to be which treats of spiritual rest and peace) that not only minimises, but apparently ignores its existence, cannot teach Bible Christianity. "Adam fell," says that devout and accurate theologian, Principal Moule, "therefore my actual existence begins fallen."

So it follows that before Rest must be Reconciliation. Before we can enjoy the peace of God, we must possess peace *with* God, and both are inseparable from Christ's work of atonement on the cross. Before a fallen and condemned sinner can possess other than a deceptive "calm in his inward nature," his very relation and attitude to God must be changed. The enemy must become a friend. "Be ye reconciled to

God," is the Apostle's first sentence in *his* recipe for a solid, substantial, christian rest.

The root of the whole matter of our common unrest and want of true peace is summed up in one word—SIN. But this fount-cause Prof. Drummond never once mentions. He speaks much of "cause and effect," indeed he tells us his main wish is to help his readers to "firmly grasp this simple principle of cause and effect in the spiritual world;" yet when he undertakes to answer his own question, "What are the chief causes of unrest?" his reply is "Pride, Selfishness, and Ambition" (p. 29).

"As you look back upon the past years of your life, is it not true that its unhappiness has chiefly come from the succession of personal mortifications?"

But these are more effects than causes. The cause is further back—deeper down. Such an answer deals only with the surface of things. *The real cause of human unrest* will be seen in that profound and humbling statement of the Apostle in Rom. viii., 7, 8, "The carnal mind (or mind of the flesh) is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh (in its moral sense, of course) cannot please God."

Susannah Wesley wrote to her son John, while a student in Oxford, saying, "My son, cultivate holiness; whatever else you neglect, don't fail to cultivate holiness." And John Wesley wrote back his honest sentiments: "Mother, I have tried to do as you urge,

and I have to confess the more I cultivate holiness, the more I hate it." "The seed of holiness," writes Dr. A. J. Gordon, "is love—the love of God shed abroad in the heart. And until this love has been deeply planted there, they labour in vain, and spend their strength for nought, who try to cultivate it." Just so is it with spiritual peace, rest, and joy. Each

"Is a fruit that will not grow  
In nature's barren soil."

It may be answered, "this truth is implied, and the author of 'Pax Vobiscum' is writing to Christians exclusively!" But this is not clear. He himself says his aim is to help those "who are seeking rest and finding none." In the preface, he tells us that

"much of what we call christian experience is only a dialect of the churches, a mere religious phraseology with almost nothing behind it in what we really feel and know."

Such a description can only apply either to mere professors with but a name to live, having only the form of Godliness, and as yet ignorant of its power; or to real Christians who have "left their first love"—forgotten that they "have been purged from their old sins"—failed to "hold fast the beginning of their confidence;" or being but ill-instructed in Gospel doctrine, have never had their eyes opened to see the sufficiency of Christ's salvation, as procured by His atoning death, and secured by His living advocacy above. The "full assurance of faith" has never been realised.



Real but restless christians may find the key to a condition of christian calm in the inspired words, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii., 20). Surely we have here true christian experience with something "behind it."

The following statement by Count Zinzendorf, quoted by Mr. Moule in his "Veni Creator" is peculiarly applicable to the Neologian system of the present day:—

"About this time I met with the work of Dippel, in which the doctrine of imputed righteousness is attacked. Its system seems to aim at eliminating from the idea of God the notion of His wrath; and just so far as I sympathised with that view I liked the system. I was then in the attitude of the natural theologian; and the 'Good God' distressed me when His acts seemed to lack a sequence of mathematical precision. I sought to justify Him at all costs to men of reason. But when I came to think over my own conversion I saw that in the death of Jesus and in the word 'ransom' there lay a profound mystery—a mystery before which philosophy stops short, but, as regards which, revelation is immovably firm. This gave me a new intuition into the doctrine of Salvation. I found its blessing and benefit, first, in the instance of my own heart, then in that of my brethren and fellow-workers [in the *Unitas Fratrum*]. Since the year 1734, the doctrine of the expiatory sacrifice of Jesus has been, and will for ever be our treasure, our watchword, our all, our panacea against all evil alike in doctrine and practice."

Had the writer been living at the present time, he could scarcely have expressed himself more aptly in reference to the phase of religious thought with which

we are at present concerned. "Pax Vobiscum" seems, in our judgment, to be an attempt to "*justify God at all costs to men of reason.*"

Making every allowance for the particular standpoint from which Prof. Drummond views his subject, it is impossible to read the book without being painfully impressed with the feeling that he is *determined to push out the supernatural*. There seems, throughout, to be but *one direct reference to the Holy Spirit*, and that, amid much that is ambiguous and paradoxical. Lest I should seem to do the Professor an injustice, I quote the whole paragraph:—

"Then the christian experiences are our own making? In the same sense in which grapes are our own making, and no more. All fruits grow—whether they grow in the soil or in the soul; whether they are the fruits of the wild grape or of the true vine. No man can make things grow. He can get them to grow by arranging all the circumstances and fulfilling all the conditions; but the growing is done by God. Causes and effects are eternal arrangements, set in the constitution of the world; fixed beyond man's ordering. What man can do is to place himself in the midst of a chain of sequences. Thus he can get things to grow; thus he himself can grow. But *the grower is the Spirit of God.*"\*

Surely in a pamphlet of sixty pages, written with the purpose of leading its weary-hearted readers to the "secret of true happiness," or, as the writer puts it, "to the gateway through which the peoples of this world may pass, even into religion's '*highest heights,*'"\* with such an end in view, one would have expected a larger place to be given to the third Person of the

\* The Italic is mine.

Trinity, apart from whose *direct personal action* any proper christian experience is impossible. How differently does the inspired Apostle view things, when, longing that believers in Rome should enjoy a deeper, fuller christian life, he writes: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope THROUGH THE POWER OF THE HOLY GHOST" (Rom. xv., 13). So, also, when inspired with the same desire for the "saints at Ephesus," he says, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that [so that] Christ might dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. iii., 14-19).

In neither of these Scriptures does the Apostle write as if he were "expecting results without antecedents"; or failing "to grasp the principle of cause and effect in the spiritual world." To him, Christ dwelling in the heart by the power of the Holy Ghost, was the "*cause*," and life, light, peace, and joy to overflowing, the "*effect*." So, also, when seeking to

win back the fickle-minded Galatians to their first love, he discloses the secret of a happy christian experience, when he longs for them that "Christ may be formed" in them, and bids them "walk by the Spirit"—that is, under His rule and control, whose fruit is "love, joy, and peace."

"Christian life is not casual, but *causal*," writes Prof. Drummond. Exactly so. Thus it is written of the disciples at Antioch: they "were filled with joy, and with the Holy Ghost" (Acts xiii., 52). *Their* christian life was not casual, but *causal*—the Holy Spirit Himself being the cause, and fulness of joy the spiritual effect.' Surely, the like cause, if "set in motion" among christians in London, or Edinburgh, would produce the same blessed result. "Many," wrote the saintly Hewitson, "seek Christ within, before finding Christ without, and so, cannot attain to peace. Many, after finding Christ without, do not seek diligently to have Christ within. To have Christ without, and Christ within, is peace and purity."

In his preface, Prof. Drummond confesses that

"to some of us the christian experiences seem further away than when we took the first steps in the christian life. That life has not opened out as we had hoped; we do not regret our religion, but we are disappointed with it. There are times, perhaps, when wandering notes from a diviner music stray into our spirits, but these experiences come at few and fitful moments—we have no sense of possession in them. When they visit us it is a surprise when they leave us it is without explanation; when we wish their return we do not know how to secure it" (p. 11).



Might not the "explanation" of such a state of mind be found in the fact that some have *left the old paths*, and wandered into rationalism, and ought it not to be said to them, "as the serpent beguiled Eve through his subtilty, so your minds have been corrupted from the simplicity that is in Christ?"—(2 Cor. xi., 3.)

I should like to ask Prof. Drummond, in all kindness of heart, if this new path he has apparently struck out for himself and others is more fruitful in "Christian experiences" than that in which he took his "first steps." It would seem not. I humbly avow some of us are not disappointed; our christian experiences seem *nearer* than when we believed—the rest or peace of Christ, and the joy of the Holy Ghost, fuller and deeper, than when we took the first steps in the christian life.

"All nature," says Prof. Drummond, "is a standing protest against the absurdity of expecting to receive spiritual effects, or any effects, without the employment of proper causes." We readily grant this. Again, "Joy is as much a matter of cause and effect as pain." Of course it is: who amongst us doubts such a truism? but the question still remains—*What causes joy?* I mean *spiritual* joy, for it is of this that the Professor treats. "Where does joy come from?" he asks (p. 51), and then tells us

"I knew a Sunday scholar whose conception of joy was that it was a thing made in lumps, and kept somewhere in heaven, and that when people prayed for it, pieces were somehow let down and fitted into their souls."

He calls this view gross and material. So it might be—as he puts it; and yet, I must confess, I prefer the Sunday scholar's theology to the Professor's, believing it to accord better with the teaching of the Word of God.

Is not believing prayer "the employment of an appropriate cause for the securing of spiritual effects?" But where, in the sixty pages of Prof. Drummond's book, does he counsel the "unnumbered thousands of men and women" who are thirsting for spiritual life and peace to ask and receive that their "joy may be full" (John xvi., 24)? Would not such be greatly helped by the example of the woman of Samaria, to whom the Lord said: "If thou knewest the gift of God. . . thou wouldest have *asked of Him*, and He would have given thee living water"? What is the joy of faith which Paul speaks of in his letter to the Philippians (ch. i., 25), but that joy which is born of a *believing approach to God in prayer*? True, no one can get joy by *merely* asking for it; but why, in a directory to the "highest heights" of christian experience, is there no mention, scarcely, of prayer, except this story of the Sunday scholar, which, without meaning to be offensive, reads very much like a caricature?

Writing of Mansoul at its best, Bunyan says:—"The Blessed Prince did also ordain a new officer in the town, and a goodly person he was. His name was Mr. God's-peace. And I made great observance of it,

that so long as all things went in Mansoul as this sweet-natured gentleman would, the town was in a most happy condition. . . . And as for the women and children of the town, they followed their business joyfully; they would work and sing, sing and work, from morning till night; so that quite through the town of Mansoul now nothing was to be found but harmony, quietness, joy, and health. And this lasted all that summer."

How thoroughly Bunyan grasped "this simple principle of cause and effect in the spiritual world," when he made the rule of "Mr. God's-peace" the reason for the city's joy! And what now makes a christian's summer even in the depths of winter, and brings sunshine even in the time of frost and fog? Is it not obedience to the inspired direction, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God? And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv., 6-7). No wonder that many have "religion without solid basis," and "a poor flickering life," and that there is "a great bankruptcy in those experiences which give christianity its personal solace, and make it attractive to the world," when *the lamp of faith and prayer burns so unsteadily*. A prayerless christianity is a joyless one. Our crying need seems to be to learn better "the connection

between antecedent and consequent" in the light of those two inspired sentences—"Praying in the Holy Ghost" (Jude 20) and "Joy in the Holy Ghost" (Rom. xiv., 17).

I notice, in his endeavour to help his readers to the secret of a happy christian life, Prof. Drummond apparently leaves out of account altogether any consideration drawn from the fact that the believer is a child of hope—an expectant heir of glory, "kept by the power of God through faith unto salvation *ready to be revealed in the last time*" (1 Pet. i., 5). Bunyan gives us a beautiful picture of a faithful christian teacher ministering cheer to Christ's drooping ones, in the example of the shepherds, when they led the pilgrims "to the top of a high hill called Clear, and gave them a glass to look through."

I find nothing of this in Prof. Drummond's "Pax Vobiscum." His view-point admits of no glimpse of the celestial city. His "chain of sequences" into which a man is to "put himself" in order to become a fruitful, joyous Christian, does not seem to include "the rest which *remaineth* for the people of God," as a potent factor in the production of the "rest" which is present. "Having been justified by faith," writes the Apostle, "we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (the hope which maketh not ashamed—the shame of disappointment); "because



the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us"—(that is at conversion) (Rom. v., 1-5, R.V.). Here, then, is a cause, an antecedent, drawn from the sure and certain hope of "eternal glory," to which *every believer* is called, the effect and consequence being, that he "joys in God," or, in other words, "rejoices with joy unspeakable and full of glory." "If in this life only," says the Apostle, "we have hope in Christ, we are of all men most pitiable" (1 Cor. xv., 19, R.V.)

The "joy of the Lord," which is our strength—Christ's own joy—"the joy that was set before Him," in prospect of which, "He endured the cross, and despised the shame," was mainly *anticipative*.

This is the joy of which He speaks so much in His last discourses. In expounding John xv., 11, "These things have I spoken unto you, that My joy may be in you; and that your joy may be fulfilled" (R.V.) Prof. Drummond limits "these things" to the parable of the vine (p. 53). But it will be seen they include all that Christ had spoken concerning the "many mansions," and His going to "prepare a place for them," His coming again to receive them to Himself, the advent of the Paraclete, the gift of His own peace—His "Pax Vobiscum" \* together with His fellowship of love as the result and reward of obedience. In

\* Professor Drummond says in p. 37, "He (Christ) turned to His disciples, and offered them as a last legacy—My peace." But our Lord's words were,—"Peace I leave with you, My peace I GIVE unto you; not as the world giveth give I unto you."—John xiv., 27.

John xvii., 13, the words are repeated in the Father's ear, in full view of the glory in which He would have his disciples share (v. 24).

When we come to examine the teaching of the Apostles, we find reference to the "glory yet to be revealed," as a *leading cause* of spiritual joy. They dwelt much, and taught their converts to dwell much, on "the eternal weight of glory," in order to lighten, not only, and not so much, the "general burden of life which all must carry with them from the cradle to the grave" (p. 45), but the special trials and afflictions consequent upon the christian course, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. WHILE WE LOOK NOT AT THE THINGS WHICH ARE SEEN, BUT AT THE THINGS WHICH ARE NOT SEEN" (2 Cor. iv., 17, 18).

How like is this to the teaching of Christ Himself in the Sermon on the Mount: "Blessed are ye when men shall revile you. . . . for GREAT IS YOUR REWARD IN HEAVEN" (Matt. v., 12). How *unlike* to the teaching of "Pax Vobiscum."

Scripture does not figure very largely in the pages of "Pax Vobiscum." The main text quoted, and to an exposition of which the greater part of the book is devoted, is Matt. xi., 28-30; "a passage," says the writer, "with which each of us has been familiar from our earliest childhood." From Prof. Drummond's own

remarks on this familiar passage, it would appear that he himself has much to learn as to its true meaning. "It is," he tells us, "the Great Teacher's answer to the question, 'how is rest to be obtained?'"

"He (Christ) begins almost as if rest could be had without any cause. 'Come unto Me,' He says, 'and I will give you rest.' Rest apparently was a favour to be bestowed: men had but to come to Him, and He would give it to every applicant. But the next sentence takes that all back. For what the first sentence seemed to give us was next thing to an impossibility; for how, in a literal\* sense, could rest be *given*? One could no more give away rest than he could give away laughter. By no act of conveyance would or could He make over His own rest to them: He could give them His receipt for it, that was all, but He could not make it for them. For one thing, it was not in His plan to make it for them; for another thing, men were not so planned that it could be made for them; and for yet another thing, it was a thousand times better they should make it for themselves."

And is this all Christ could, or can do for a poor heavy-laden sinner—He, to whom "all things are delivered of the Father," and without whose revelation the Father must remain unknown? Can it be true that "all things" are given to Him, and yet that He Himself cannot give this one thing, soul-rest? Thus, He is not a Rest-giver after all—He has no actual bestowment to make. I receive nothing when I come to Him, save a "Great Teacher's" receipt for making my own Rest; "that is all." Indeed, I am told by the author of "Pax Vobiscum" that "Rest is not a thing that can be given, but a thing to be

\* Many a poor, unlettered man could tell Professor Drummond how, in a very *real* sense, rest can be, and *is* given.

acquired." "It comes, not by an act, but by a process." "It is not to be found in a happy hour, as one finds a treasure." So, however, I, through the grace of God, found it thirty-five years since. Think, too, of the innumerable multitude, whose exact experience is expressed in the beautiful and Scriptural hymn of Dr. Bonar's, which, despite Prof. Drummond's philosophising, will continue to be sung by them:—

"I heard the voice of Jesus say,  
'Come unto Me and rest;  
Lay down, thou weary one, lay down  
Thy head upon My breast.'  
I came to Jesus as I was,  
Weary and worn and sad,  
I found in Him a resting-place,  
And He has made me glad."

Again, Prof. Drummond says, "it," *i.e.*, the obtaining of Christ's Rest, "is a slow process, as Christ clearly defines it when He says we are to achieve rest." But Christ does not say we are to "*achieve*" rest. He says, "Come unto me. . . . and I will *GIVE* you rest. Take My yoke upon you and learn of me. . . . and ye shall *FIND*\* rest unto your souls." Here are two sentences it is true; but it is not true that the second sentence despoils us of the gift promised to us in the first. The one is not a qualification of the other, but an *amplification*. The two sentences contain a double promise—two rests are spoken of—two yet one; to be distinguished but not to be dis severed.

\* *i.e.*, experience it



The one a *given* rest—a present, *immediate* experience; the other, a *found* rest—the fruit of willing service and whole-hearted discipleship. The former, we receive ready to hand as Christ's free gift; the latter, we "find" in taking, as our glad privilege, Christ's easy yoke. The one is an entrance-rest, enjoyed from the moment we leave our own self-reliant efforts, and vain self-endeavours to obtain peace, and come to Jesus, *i.e.*, simply trust in Him as our Saviour from sin; the other is an *after* experience, realised just in proportion as we are surrendered to His will, and walk in the path of loving service. The one is the rest of *faith*, the other of *fellowship* and *obedience*. The one, is the rest which belongs to our justification, the other to our sanctification; both of grace, "through the redemption which is in Christ Jesus"—the Holy Spirit's precious fruit. Both rests are conditioned by the opening words in the invitation, "Come unto Me;" words, scarcely noticed in "Pax Vobiscum," much less expounded. Prof. Drummond says: "the rest comes, not by an act but by a process;" but Christ says that before rest can be had, there must be an act, and that act, *the act of coming or believing*.\*

As to the assertion "one could no more give away rest than he could give away laughter," it is to me mere trifling. To give laughter is intelligible enough even to "Sunday scholars," where the cause for it, that

\* That coming and believing are one and the same is proved by *John* vi., 35, 37.

is, laughter, is afforded. So with soul-rest, surely Christ Himself is reason and cause enough for it. On page 25, Prof. Drummond says, "when we aim at giving pleasure, all that we do is to arrange a set of circumstances in such a way as that these shall cause pleasure."

Does he mean to imply that our Lord—essentially one with the Father "in whom dwelleth all the fulness of the Godhead bodily,"—when He gives us rest, it is simply as an arranger of a set of circumstances in the midst of which He leaves us to do the best we can, and not as being Himself the direct and immediate cause of the rest?

On page 19, Prof. Drummond employs a remarkable illustration of his view of Christ's way of giving rest to sinful men:—

"Rest and Peace are but 'calms' in man's inward nature,\* and arise through causes as definite as inevitable. Realise it thoroughly, it is a methodical, not an accidental world. If a housewife turns out a good cake, it is the result of a sound receipt carefully applied. She cannot mix the assigned ingredients and fire them for the appropriate time without producing the result. It is not she who has made the cake, *it is nature*.† She brings related things together, sets causes at work; these causes bring about the result. *She is not a creator, but an intermediary*.† She does not expect random causes to produce specific effects; random ingredients would only produce random cakes. So it is in the making of christian experiences."

\* A person of even temper, and well-balanced mind may have such a calm, and not possess the rest and peace of which Christ is speaking, and of which the Holy Ghost is the sole inspirer.

† The italic is mine.

It is difficult to determine just how the Professor intended this figure to be applied. It is full of confusion and contradiction. Does the housewife represent the rest-seeker, or the rest-giver—the applicant who comes to the Son of God for rest, or the Son of God Himself who promises to bestow rest? The former view is the least objectionable. It is an ill-fitting illustration anyway. “The housewife,” the writer says, “is not a creator but an intermediary,” but an intermediary between what?—cause and effect? This cannot be, for she “brings related things together, sets causes at work and these causes bring about results.” Thus she is an *instrument* essential to the operation, and *not an intermediary*. “It is not she who makes the cake,” says Prof. Drummond, “but nature.” “So it is in the making of christian experiences,” or, in other words, it makes itself, if only certain causes be set at work. Such a christian experience must be as worthless as Prof. Drummond’s cake made by “nature,” the cook only acting as an “intermediary”; a “random cake” indeed.

“To expect results without antecedents is to expect cakes without ingredients.”

But Prof. Drummond expects not only results without proper ingredients, but with the presence of many ingredients that are improper: impossible “antecedents” to true Rest.

There are at least three things necessary to the making of a good cake—(1) a good receipt, (2) good

ingredients well-proportioned, and (3) skill to mix them well together, and then “appropriately” fire them. But, according to Prof. Drummond’s exposition of the case, poor, heavy-laden sinners needing rest are “not so planned that it *could* be made for them, and it was a thousand times better they should make it for themselves.” Thus, to them, Christ is no Saviour after all, only a “Great Teacher,” an Adviser, or at best, a Supervisor. For

“When Christ said He would give men rest, ‘Come unto Me...and I will give you rest,’ He meant simply He would put them into the way of it. By no act of conveyance would, or could He make over His own rest to them; He could give them His receipt for it—that was all.”

No wonder Prof. Drummond is disappointed with his religion. Was this all that was obtained by the “choice christians” referred to by Dr. Whyte the other day, when, speaking of Rutherford’s country, he said: “Next to that favoured land that produced the Psalmists and Prophets, I know no land that for its numbers possessed so many men and women of a profoundly spiritual experience and of an adoring and heavenly mind, as Scotland in the sixteenth and seventeenth centuries. When we open Samuel Rutherford’s letter-bag, what rich treasures of the religious life pour out of it! What minds and hearts these men and women had, and how they gave up their whole minds and hearts to the life of godliness in the land, and to the life of God in their own hearts!



How thin and poor one's religious life appears beside theirs!" Alas! our religious life is likely to become poorer and thinner still if, as the descendants of the Covenanters and Puritans, we are to be fed on such husky fare as that which is served up in "Pax Vobiscum."

When Professor Drummond comes to speak of the latter part of Christ's invitation, the confusion of thought is even greater than in his remarks on the former.

On page 28 we read:—

"What is that which, if duly learned, will find the soul of man in rest? Christ answers without the least hesitation. He specifies two things—meekness and lowliness. To these accomplishments, in a special way, rest is attached. Learn these, in short, and you have already found rest. These as they stand are direct causes of rest, will produce it at once, cannot but produce it at once—the connection between antecedent and consequent here and everywhere lies deep in the nature of things."

Again:—

The ceaseless chagrin of a self-centred life can be removed at once by learning meekness and lowliness of heart. He who learns them is for ever proof against it. He lives henceforth a charmed life" (p. 30).

Again:—

Now we understand it all. Christ's invitation to the weary and heavy-laden is a call to begin life over again upon a new principle, upon His own principle. "Watch my way of doing things," He says. "Follow Me. Take life as I take it. Be meek and lowly, and you will find rest" (p. 33).

Is this "all?" Is this the sum of our Lord's teaching in this and similar Scriptures? Is this "the secret of

true happiness," of solid christian rest and peace? "Begin life upon a new principle. Be meek and lowly, and you will find rest." How am I to get the "new principle" to begin with? When I would be meek and lowly, I am the opposite. Such counsel throws me back upon my wretched self, from whom, with all my self-reliant endeavours, Christ invites me to come away. "Come\* to Me" is His invitation. Such counsel is very much like that by which the poor, burdened pilgrim was for a while turned out of his way in his progress to the heavenly city, supplied by "one, Worldly Wiseman," "rightly so called," says Bunyan, "partly because he savoureth only the doctrine of this world, and partly because he loveth that doctrine best, for it saveth him from the cross" (Gal. vi., 12).

Such counsel puts a sin-laden rest-seeker under the hard, iron yoke of the law, to which, by faith in a crucified Saviour, he has died, that he "should be married (joined, united) to another, even to Him who is raised from the dead" (Rom. vii., 4). Only thus can he "bring forth fruit unto God"—in other words, manifest true meekness and lowliness, or any other grace of the Spirit. Such counsel leaves a fallen child of Adam still in the flesh (*i.e.*, the state of man as unregenerate), a state in which it is morally impossible for him to "please God." It is only when he is brought

\* "Repentance and faith make up this 'come'—the *repentance* which leaves the place where you now stand; the *faith* which comes into reliance upon Jesus."—C. H. Spurgeon.

under Christ's easy Gospel yoke, and so delivered from the law, and made possessor of an entirely new life, that he can "serve in newness of spirit." Then only does he begin to live "the life that is life indeed," having been "born again," and brought under the sweet rule of "the law of the spirit of life in Christ Jesus." So agrees old Ralph Erskine :

"Sin's full dominion keeps its native place,  
While men are under law, not grace,  
For mighty hills of enmity won't move  
Till touched by sovereign grace and mighty love."

Moreover, the teaching of Christ in Matt. xi., 28-30, is not that sinful men may get rest by becoming meek and lowly. He first invites them as a *Saviour* to come to Him for Salvation—Rest ; then as a *Master* to take upon them His yoke of service ; and then as a *Teacher* to learn of Him ; so that as *Sinners*, *Servants*, and *Scholars*, they may find rest unto their souls. As a reason why they should become His disciples, he adds, "for I am *meek* and *lowly* in heart." It was not to teach them meekness and lowliness, as if "to these accomplishments in a special way rest is attached," but to encourage those poor labouring ones to put themselves under His wing. It was like saying, "Don't be afraid of Me and of My service ; don't think I will be a hard taskmaster. I cannot be this. It is against My very nature, for I am meek and lowly in heart. I am not like the teachers who sit in Moses' seat. *They* bind heavy burdens and grievous to be borne, and lay

them on men's shoulders (whether they will or not), but they themselves will not move (touch) them with one of their fingers" (Matt. xxiii., 4). "For *My* yoke is easy *My* burden is light."

Thus there are three things in the text in question—three links in its "chain of sequences."—(1) *Leaning on* Christ, or the REST OF FAITH ; (2) *Labouring for* Christ, or the REST OF LOVE ; (3) *Learning of* Christ, or the REST OF HOPE.

(1) "Come unto Me." Come away from all other rest-promisers to Me. Stop not short of Me—My very self ; Reach Me ; Rely on Me ; Trust Me ; *Result of so doing*,—"REST." (2) "Take My yoke." Take it in exchange for that under which you now groan ; Become My servants ; Avow Me as your Lord and Master ; Be absolutely at My disposal—at My bidding ; *Result of so doing*,—"REST." (3) "Learn of Me."\* Sit at My feet ; Become My disciples ; Let My doctrine distil into your hearts ; *Result of so doing*,—"REST."

This is rest within rest—rest *from* work, and rest to and *in* work—resting in order to work or serve—working or serving in order to rest. "True rest to the mind of the child of God," says Mr. Spurgeon, "is rest on the wing, rest in motion, rest in service : not rest with the yoke off, but with the yoke on." "THIS

\* Is it by a misprint that Professor Drummond is made to say (p. 41), "After the statement 'Learn of Me' Christ throws in the disconcerting (?) qualification, 'Take My yoke upon you and learn of Me'?" "Take My yoke" comes *first*. An unconditional submission, *then* scholarship.



IS THE REST WHEREWITH YE MAY CAUSE THE WEARY TO REST, AND THIS IS THE REFRESHING."

Judging from his own description of it (p. 38), Prof. Drummond does not seem to have even apprehended what the blessing is, to the attainment of which he professes in his tractate to be such a sure guide. He sums up all, by saying:—"It" (the rest of Christ) "is the mood of the man who says, with Browning, 'God's in His heaven, all's well with the world.'"

Such language is not the language either of the New Testament or the Old. With all that precedes, it is, to say the very least, a most partial and incomplete representation of true christian rest and peace. Nor does it in any degree help to solve "the whole world's problem," which, the author of "*Pax Vobiscum*" tells us, is "How to carry this burden of life."

"This burden is simply life, human life itself, the general burden of life, which all must carry with them from the cradle to the grave (p. 45). Christ saw that men took life painfully. To some it was a weariness, to others a failure, to many a tragedy, to all a struggle and a pain." \*

What, then, did such a spectacle move the Christ of God to say? What, in the boundlessness of His love,

\* The writer seems to blind himself and his readers to the fact that their life and his own are weighted by sin—laden with the consequences of estrangement from God—alienation from His life in the knowledge and love of whom alone the soul can arrive at that "perfect poise" of which his book speaks.

dropped from His sacred lips as the "Sent" of the Father to be the Saviour of the world? What are we to understand by the statement of His Apostle John, "God sent His only begotten Son into the world that we might live through Him?" (1 John iv., 9). What did the Lord Himself mean when He cried, "I am the Way, the Truth, and the Life?" (John xiv., 6). Again, "If any man thirst let Him come unto Me and drink" (John vii., 37). Again, "The Son of Man is come to seek and to save that which was lost" (Luke xix., 10). What did these and other "gracious words" mean? Might they not be summed up in that memorable verse, the truth of which has brought peace and rest to millions: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?" Oh no, nothing of the sort. "Carry it as I do. Take life as I take it. Look at it from My point of view. Interpret it on my principles." This is His prescription for the "best and happiest method of living." So says Prof. Drummond. And this he calls "Christ's Christianity." "Other versions are either caricatures, or exaggerations, or mis-understandings, or short-sighted and surface readings. For the most part their attainment is hopeless and the results wretched" (p. 29).

What does the good Puritanic minister of Free St. George's\* say to this? Was the version of the Gospel preached by the worthies of the sixteenth and seventeenth centuries by which "the crop of ripe and rich saints" was "raised up in Scotland" the same as the Gospel according to Professor Drummond, or was it, as Dr. Whyte suggests, "the new reformation doctrines," "the masculine and Pauline preaching—preaching, say, like Robert Bruce's and Rutherford's?" I solemnly believe it was, and that the poorest knowledge of the history of Christ's Church from the beginning till now, will prove, that wherever the doctrines of grace and salvation by free gift have been proclaimed in the power of the Holy Ghost, the same blessed fruit has followed.

Wretched results! Were such the outcome of the preaching of the fathers of the Free Church of Scotland and of soul-winners like Whitfield, Wesley, Romaine, Newton, and McCheyne? Without controversy, their Gospel was not Prof. Drummond's. So it may be affirmed of the Gospel preached in our day by Mr. Spurgeon, Mr. Moody, the venerable George Müller, and others. Is it true that as regards the Gospel preached by them, "attainment is hopeless and the

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\* Edinburgh.

results wretched?" And what of the preaching of thousands and tens of thousands besides? I tremble, as I write, at the audacity of such a statement. Why, to tell an awakened sinner, bowed with a sense of his guilt before God, to tell such to "carry life" as the Son of God carried it, to take life as He who is the Life and Light of the World took it, and to watch His way of doing things, is to mock Him in His misery. Of this I am sure, such preaching would never provoke the refrain—

"Sing them over again to me,  
Wonderful words of Life!"

Note the following passage on page 39 of "Pax Vobiscum."

"It is quite plain from all this that whatever else He (the Lord Jesus Christ) claimed to be or to do, He at least knew how to live. All this is the perfection of living, of living in the mere sense of passing through the world in the best way. Hence His anxiety to communicate His idea of life to others. He came, He said, to give men life, true life, a more abundant life than they were living; "the life," as the fine phrase in the Revised Version has it "that is life indeed." This is what he himself possessed, and it is this which He offers to all mankind, and hence His direct appeal for all to come to Him who had not made much of life, who were weary and heavy-laden. These He would teach His secret. They also should know "the life that is life indeed."

Strange language this, to use of the Son of God. It reminds me of a most painful passage in the writer's "Natural Law in the Spiritual World," where he



speaks of the words of our Lord in John xv. as "that farewell discourse, into which the Great Teacher poured the most burning convictions of His life" (!) And this in the face of the inspired witness, "He that hath received His testimony hath set to His seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him" (John iii., 33-34).

Was this all the Lord of Life and glory meant when He said "I am come that they (the sheep of My pasture) might have life, and that they might have it more abundantly;" or, when He added a little further on, "I give unto My sheep eternal life and they shall never perish?" (John x.) "Communicate His idea of life!" Is it to communicate an idea, that He, the Good Shepherd, "gave His life for the sheep?" Is this all? Is this "the life that is life indeed?" One would think Prof. Drummond had never read Christ's words, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day, for My flesh is meat indeed, and My blood is drink indeed" (John vi., 53-55).

Has it come to this, that a Professor of the Free Church—the Church of Chalmers, Candlish, the Bonars, and

a host of others that might be named, in expounding such a passage as John x., 10, has nothing more to say than this, nothing more wherewith to meet the "spiritual longing" of "the unnumbered thousands" with whose condition he is so touched? Well might our souls "weep in secret places" at the pass to which things have come. But the saddest—the saddest part of it all is, not that "the prophets prophesy falsely," but, that the "people love to have it so. Alas! what shall be done in the end thereof?" Well might every lover of the old Gospel take up his lamentation and cry "OH! LORD, BEHOLD MY AFFLICTION: FOR THE ENEMY HATH MAGNIFIED HIMSELF" (Lam. i., 9). Will our absent Lord hold us guiltless when He comes, if we gird not every man "his sword upon his thigh?" What, in a day of battle, refuse to fight—and that on the plea of 'charity!' Oh, hateful charity that can see souls deceived by thousands upon thousands, and utter no warning. Charity! IT IS CRUELTY; yea, seeing that some of us are made "watchmen" in Israel, it is *treachery*, DOWN-RIGHT TREACHERY to our King. "I never controvert," say some; but, my brother, my sister, do you ever *warn*, do you warn those around you against the many false teachers of the day, and their soul-destroying doctrines? It is un-Christ-like not to warn—It is un-Paul-like. "By the space

of three years," wrote the Apostle, "*I ceased not to warn every one night and day with tears.* Think of that, "NIGHT AND DAY WITH TEARS."

Remember, too, the words of the loving Apostle John : "Beloved, believe not every spirit, but try the spirits, whether they are of God ; because many false prophets are gone out into the world" (1 John iv., 1). *Test*, that you may *attest*, *protest*, *contest*, and even *detest*. "Ye that love the Lord hate evil." A good lover is a good hater.

Do not think I write fiercely, I do not : God is my witness. I write in deepest love, and in sorest sorrow. I have not hastened so to write. I would have withheld my pen if I had dared. Test what I have said by the one only certain touchstone—the Word of the living and true God. By it alone must every one of us be judged in the last day (John xii., 48).

Finally, let me ask with all earnestness and tenderness, what would you offer a poor, parched traveller, dying with thirst in the desert? There is *only one thing*, ONLY ONE THING to give him, and that is *water*, WATER, WATER, if we would save his life. So with this poor world with its "unnumbered thousands"; it thirsts—*it thirsts unto death*. What will you give it? Philosophy, ideas, methods? God forbid! Give the world of this nineteenth century what the Lord

and His Apostles gave the world of the *first* century, and what its greatest benefactors have given it in the centuries between. Give it Christ's unchanging and unchangeable Gospel. Cease not to "teach and to preach Jesus Christ" as the one only SAVIOUR, MASTER, and TEACHER, who can give rest to sinful souls.

"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS'" (Jer. vi., 16).





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